

# SOC 281H1S: CULTURE AND INEQUALITY

SPRING 2017

*Time:* Tuesdays 2 - 4 PM

*Place:* WI 1016

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## *Course e-mail policies:*

- 1) We will only accept e-mails from your University of Toronto e-mail account. Please put "SOC 281" in your subject line so we know the message is course-related.
- 2) We cannot provide instant or even overnight response. We will make every effort to reply to e-mails at least twice per week, when we have time.
- 3) Many important course announcements will be sent to you through the University of Toronto e-mail address recorded for you on Blackboard. Be sure to check this e-mail account regularly.
- 4) E-mails asking for information in this course outline (e.g. "How much is the midterm worth?") will NOT be answered. Read this outline!

## *Course Website:*

This website is open to students enrolled in the course. On it you will find the course outline; announcements as they are made; grades; and some lecture notes. Most students like to print the notes off, bring them to class, or bring them on a laptop, and add marginal notes on extra things that come up in class.

To get access to the site: (1) get a UTORid if you do not already have one, (2) log on to Blackboard at <http://portal.utoronto.ca>, (3) click on the course name.

It is your responsibility to check for course news regularly.

**IMPORTANT NOTE:** The prerequisite to take this course is SOC101Y1 or SOC102H1 or SOC 103H1. Students without this prerequisite will be removed at any time they are discovered.

## *The Course and its Objectives*

Culture includes everything that is learned: tastes, habits, values, and so on. Culture is

learned socially, in social structures from macro (societal systems of stratification) to meso (intermediate groupings like organizations, networks, and subcultures). Culture develops in the first place, and is maintained or changes, within social structures.

In this course, we focus on structures of inequality. We will consider the most important forms of inequality in our society: class, age, gender, and ethnicity. People in different classes, stages of the life course or generations, genders, or ethnic or racialized groups acquire different cultural repertoires. These differences then contribute to maintaining inequality.

Pierre Bourdieu is the most famous and influential of sociologists of culture and inequality so we will begin with his work on culture and class. We begin with Bourdieu's big question: how are class and culture related to each other in societies? Then we discuss which kind of socioeconomic stratification societies (including our own) have: class, hierarchies of income or prestige, or occupational structures? And how do different forms of socioeconomic inequality relate to culture? What kinds of culture become "cultural capital," or the kinds of culture that provide advantage in the competition for success? Next we ask how unequal cultural repertoires shape people's unequal pathways through socioeconomic structures by shaping their fortunes in school and work.

Then we ask how culture is related to major forms of social inequality that Bourdieu neglects: gender, ethnicity, and age or generation. We conclude with social and cultural boundaries between the different kinds of people that stratification systems create, and, variations in the type and extent of lower status resistance to the cultural domination of upper status groups.

Below is a detailed description of the topics and readings for each week. Please note that I have listed a reading for the week for which it is MOST relevant, but, many of the readings will be used for several topics.

### *Required Readings*

TEXT: Julie McMullin and Josh Curtis. 2016. *Understanding Social Inequality: Intersections of Class, Age, Gender, Ethnicity, and Race in Canada. Third Edition.* Oxford University Press Canada.

This is a really recent text with summaries of major theories about inequality, combined with many Canadian findings and examples. It is a valuable resource for the "inequality" part of "culture and inequality," but a bit thin on the role of culture in inequality. The other required readings focus on culture, and the various reading ingredients will be put together in lectures.

The text is available at the U of T Bookstore.

Please note that there are a number of used copies of the SECOND edition of this text, but this is now out of date (it was published in 2010). You need to use the THIRD edition.

### OTHER REQUIRED READINGS

Other required readings are articles or chapters in books. The library will prepare easy links to the articles which you can access when you go to Library Course Reserves on

Blackboard. For chapters in books, copies are on our Blackboard course site, in Course Materials.

You will notice that required readings are much heavier at the start of the course, when you will have more time to read them. Do not put this off! Later, you will be very busy studying for tests, and doing additional reading for your library research paper.

***Course Outline: Dates for Topics, Required Readings, and Deadlines***

January 10: Introduction

What is inequality? What are its major forms in Canada today? What are the roles of culture in inequality, and inequality in culture? Some basics of the most important scholar in this area, Pierre Bourdieu. Please note that this is not a “quick overview of the course” short lecture but a full two hour one. We have a lot to cover. Please try to read the required readings for this lecture, and for other lectures, before the class.

***REQUIRED READINGS***

**TEXT**

Chapters 1 (Introduction) and start on 2 (Class and Inequality).

**ARTICLES**

Paul DiMaggio. 1979. “Review Essay: On Pierre Bourdieu.” *American Journal of Sociology* 84: 1460-1474.

The DiMaggio article was written at a time when Bourdieu was just becoming well known outside France, so it provides an introduction to Bourdieu’s key ideas in his earlier work and how they relate to classic work on inequality (work discussed in your text readings in more detail).

Max Weber as translated by Dagmar Waters et al. 2010. “The distribution of power within the community: Classes, Stande, Parties.” *Journal of Classical Sociology* 10: 137-152.

In your readings on Bourdieu you will learn that Bourdieu drew upon classic sociological theory, especially the work of Durkheim, Marx, and Weber. One key element in Bourdieu’s approach is treating classes as status groups in Weber’s sense. You will understand Bourdieu’s approach much better when you read Weber’s paper, which is modest in length and quite easy to read. The translation uses Weber’s original term for status groups, that is “Stande,” but other work in English (including McMullin) uses the term “status group”, so we will also.

***OPTIONAL ADDITIONAL READING***

Michele Ollivier. 2000. “Too Much Money Off Other People’s Backs: Status in Late Modern Societies.” *Canadian Journal of Sociology* 25:441-470.

A Canadian study that shows how members of two occupations (electricians and professors) view their own work and the work of others in terms of the features that give their own work “honour” in their own eyes and in society; that is, they behave like members of “status groups.”

Rivera, Lauren A. 2012. "Hiring as Cultural Matching: The Case of Elite Professional Service Firms." *American Sociological Review* 77: 999-1022.

An interesting example of the power of the "right" culture: people hiring for elite firms prefer candidates who have similar tastes in leisure activities and lifestyle.

January 17: Fields; Canada as a Field

What is the overall structure of class inequality, and related differences in culture, in a society? Bourdieu pioneered the study of this topic for France. Your reading by Brubaker includes a summary of Bourdieu's major work on this topic, *Distinction*, as well as more on Bourdieu in general. Your Blackboard site will include Bourdieu's famous "map" of class and culture in France. Your reading by Veenstra presents and discusses a similar kind of map for Canada. (Feel free to skip the technical statistical bit pp. 95-97.)

What is "class?" There are many approaches, most of them described in McMullin. Bourdieu's map of France as a field actually includes several different approaches. Since we are interested in the links between culture and inequalities, it is important for us to know which kinds of class are most strongly linked to culture. The optional reading by Weeden and Grusky looks at several kinds of class schemes and argues that culture is most closely tied to specific occupations. These are hotly debated current issues.

### *REQUIRED READINGS*

TEXT Finish Chapter 2, Class and Inequality

### ARTICLES

Rogers Brubaker. 1985. "Rethinking Classical Theory: The Sociological Vision of Pierre Bourdieu." *Theory and Society* 14: 745-775..

Gerry Veenstra. 2010. "Culture and Class in Canada." *Canadian Journal of Sociology* 35: 83-111.

### *OPTIONAL FURTHER READING*

Modesto Gayo-Cal, Mike Savage and Alan Warde. 2006. "A Cultural Map of the United Kingdom, 2003." *Cultural Trends* 15: 213-237.

This is part of a massive study of class and culture in the UK. It is one illustration of the fact that class is not the only kind of inequality with important links to culture. In this case, age groups differ in culture.

We will also see that gender and ethnic status groups also have characteristic tastes, practices and so on.

Weeden, Kim A. And David B. Grusky. 2005. "The Case for a New Class Map." *American Journal of Sociology* 111: 141-212.

January 24: Culture and Class Relations in a Field

Bourdieu's map shows the kinds of cultural tastes and practices characteristic of different class locations, but does not show how culture is used in social relationships. Your reading by Erickson discusses this for the "field" of private contract security in Toronto. The text reading gives useful background on class and inequality at work in Canada.

This week also introduces the importance of social networks in the links between culture and inequality, a theme somewhat neglected in your text and in Bourdieu. Bourdieu's model of France as a field is based on the distributions of two important forms of capital, economic capital and cultural capital. Your optional reading by Savage et al. shows that class (in their sense) is related to economic, cultural, and social capital, with social capital defined and measured in the same way as in Erickson (1996). All three capitals have effect on each other and are essential parts of inequality.

### *REQUIRED READING*

TEXT Chapter 9, Paid Work, sections on class

### ARTICLE

Bonnie H. Erickson. 1996. "Culture, Class, and Connections." *American Journal of Sociology* 102: 217-51.

### *OPTIONAL READING*

Savage, Mike, Fiona Devine, Mark Taylor, Yaojun Li, Johs. Hjellbrekke, Brigitte Le Roux, Sam Friedman, and Andrew Miles. 2013. "A new Model of Social Class? Findings from the BBC's Great British Class Survey Experiment." *Sociology* 47: 219-250.

### January 31: Cultural Capital

By now it will be clear to you that cultural capital is one of Bourdieu's most important concepts, and also much debated. We will first consider the longest standing debate in the field, that is, cultural capital as high status culture (Bourdieu's main view) versus cultural capital as wide-ranging culture (the omnivore thesis). Last week's reading (Erickson 1996) discusses the omnivore thesis and Erickson's version of it. Peterson originated this thesis, and the optional reading by Peterson is one of his classic statements. The optional reading by Lizardo and Skiles (2012) argues that the two conceptualizations of cultural capital are similar in some ways. Lizardo and Skiles discuss how cultural capital develops unequally over the life course, and, how people use cultural capital to struggle for advantage in their fields. This article is the theoretical starting point for Lizardo and Skiles (2015), an optional reading for the culture and age inequality lecture.

We will also consider more recent work that indicates there are many forms of cultural capital in different parts of the class structure. Your optional reading by Ollivier, Gauthier, and trong shows that there are several kinds of omnivores in Quebec, with different kinds linked to different forms of inequality.

Time permitting we will also consider the inter-relationships of cultural capital and class mobility. Mobility means people are socialized into the culture of more than one class, leading to

complex kinds of omnivorousness (see Coulangeon 2015 on contemporary France).

Rivera (2012), an optional reading for the introductory lecture, is useful for this class as well.

### *REQUIRED READING*

No new assigned reading this week.

### *OPTIONAL FURTHER READING*

Coulangeon, Phillipe. 2015. "Social mobility and musical tastes: A reappraisal of the social meaning of tastes eclecticism." *Poetics* 51: 54-68.

Lizardo, Omar and Sara Skiles. 2012. "Reconceptualizing and Theorizing 'Omnivorousness': Genetic and Relational Mechanisms." *Sociological Theory* 30: 263-282.

Ollivier, Michele, Guy Gauthier, and Alexis Hieu Trong. 2009. "Cultural classifications and social divisions: A symmetrical approach." *Poetics* 37: 456-473.

Peterson, Richard A. 1992. "Understanding Audience Segmentation: From Elite and Mass to Omnivore and Univore." *Poetics* 21: 243-258.

*NOTE: your essay proposals are due today (January 31)..*

### February 7: Culture, Class, and Education

How families in different class locations pass on their culture to their children, thus giving their children very unequal chances of success in school. Education, in turn, is the main predictor of the child's own class position, so culture plays a pivotal role in class reproduction from generation to generation.

Your required reading by Lareau is a very influential modern classic on class differences in how children are socialized and the cultural resources they acquire, and, how these resources affect success in school. The optional reading by Willikens and Lievens addresses the effect of family class on participation in both high and popular culture. The optional reading by Erickson argues that the growing complexity and variety of forms of cultural capital make it harder than ever for children in disadvantaged families to learn the kinds of culture that will lead to success.

The optional reading by Lareau (2015) follows up on her earlier work to show how class differences persist into early adulthood, with middle class parents much better able to teach their students the "rules of the game" in higher education and other spheres of adult life. Important ideas and findings, very up to date, and highly recommended.

The optional reading by Jaeger and Breen has the most up to date literature review for this topic, so is a time saver for people interested in doing essays in this area.

*REQUIRED READING*

TEXT Chapter 10, pp. 209-224 (class and education); Chapter 6, especially Bourdieu on habitus

*ARTICLE*

Annette Lareau. 2002. "Invisible Inequality: Social Class and Childrearing in Black Families and White Families." *American Sociological Review* 67: 747-776).

*OPTIONAL FURTHER READING*

Bonnie H. Erickson. 2008. "The Crisis in Culture and Inequality." Pp. 343-362 in Steven J. Tepper and Bill Ivey, (eds.), *Engaging Art: The Next Great Transformation of America's Cultural Life*. New York: Routledge.

Jaeger, Mads Meier, and Richard Breen. 2016. "A Dynamic Model of Cultural Reproduction." *American Journal of Sociology* 121: 1079-1115. Read pp. 1083-1097 for an outline of the theory of reproduction (how parents pass on culture related to success in school, thereby passing on their own class locations) and an up to date summary of important related research.

Lareau, Annette. 2015. "Cultural Knowledge and Social Inequality." *American Sociological Review* 80: 1-27.

Willekens, Mart and John Lievens. 2014. "Family (and) culture: The effect of cultural capital within the family on the cultural participation of adolescents." *Poetics* 42: 98-113.

February 14: In-Class *Midterm Test*.

February 21 *Reading Week*, no class

February 28: Culture and Gender Inequality

We now move from a focus on class, which was Bourdieu's primary concern, to three other major forms of inequality. How do the key ideas developed for culture and class transfer to other kinds of inequality? Following the order in your text, we begin with gender.

Since I could not find just one or two readings that cover this complex topic, I have given a number of optional readings that address key parts of it. Those interested in gender inequality can read the ones they think could give them a start on their essays.

Cultural differences between men and women begin with early childhood socialization. Girls get more training in, and learned liking for, highbrow culture (Christin 2012) and other forms of culture that help them to do better in school (Dumais 2002). Parents invest more in the concerted cultivation (in Lareau's sense) of girls than of boys (Warner and Milkie 2013). Girls and boys take part in different sports, with boys' sports participation leading to higher incomes in adulthood while girls' sports activities do not (see Curtis et al 2003 for Canada). Girls and boys develop different self-concepts that lead them to be interested in, and get into, occupations dominated by people of their own gender (Cech 2013). Men are more likely to have cultural dispositions that help them to do well in male-dominated fields like law (Kay and Hagan 1998)

while women develop female and feminine cultural capital that helps them to do well in “women’s work” like caring work (Huppatz 2009). Employers assign men and women to different jobs in line with their complex ideas about gender, while employees sometimes work to change such traditional views and sometimes use them as a resource (Erickson et al. 2000). Work experience has its own effects on the relationship between gender and culture. Men more often enter market-oriented industries where high status culture is devalued, and adapt to that to get ahead, while women in those industries keep up their highbrow tastes, leading to a large gender gap in those industries but little or none in cultural industries and educational organizations, or among students and the retired (Lizardo 2006). People in roles that threaten their status as honourable members of their gender status groups, like stay-at-home fathers, try to reclaim their status by redefining their roles (Coskuner-Balli and Thompson 2013).

Erickson 2004 concerns gender and networks in Canada.

### *REQUIRED READING*

TEXT Chapter 3, theories of gender inequality; the relevant parts of Chapter 9 (paid work) and 10 (education).

### *OPTIONAL FURTHER READING*

Cech, Erin A. 2013. “The Self-Expressive Edge of Occupational Sex Segregation.” *American Journal of Sociology* 119: 747-789.

Christin, Angele. 2012. “Gender and highbrow cultural participation in the United States.” *Poetics* 40: 423-443.

Coskuner-Balli, Gokcen, and Craig J. Thompson. 2013. “The Status Costs of Subordinate Cultural Capital: At-Home Fathers’ Collective Pursuit of Cultural Legitimacy through Capitalizing Consumption Practices.” *Journal of Consumer Research* 40: 19-39.

Curtis, James, William McTeer, and Philip White. 2003. “Do High School Athletes Earn More Pay? Youth Sports Participation and Earnings as an Adult.” *Sociology of Sports Journal* 20: 60-76.

Dumais, Susan. 2002. “Cultural Capital, Gender, and School Success: The Role of Habitus.” *Sociology of Education* 75: 44-68.

Bonnie H. Erickson, Patricia Albanese, and Slobodan Drakulic. 2000. “Gender on a Jagged Edge: The Security Industry, its Clients, and the Reproduction and Revision of Gender.” *Work and Occupations* 27:294-318.

Bonnie H. Erickson. 2004. “The distribution of gendered social capital in Canada.” Pp. 27-50 in Henk Flap and Beate Volker (eds.), *Creation and Returns of Social Capital: A New Research Program*. London, UK: Routledge.

Huppatz, Kate. 2009. “Reworking Bourdieu’s ‘Capital’: Feminine and Female Capitals in the Field of Paid Caring Work.” *Sociology* 43: 45-66.

Kay, Fiona M. And John Hagan. 1998. “Raising the Bar: The Gender Stratification of Law-Firm Capital.” *American Sociological Review* 63:728-742.

Warner, Catharine H. And Melissa A. Milkie. 2013. “Cultivating Gendered Talents: The Intersection of Race, Class, and Gender in the Concerted Cultivation of U.S. Elementary Students.” *Advances in Gender Research* 17: 1-27.



### March 7: Culture and Ethnic Inequality

On the social ranking of ethnic groups as status groups: here I will draw quite a bit from Wimmer (2008), which I would assign if it were not so long. Those interested in this topic should try reading Wimmer. Ethnic status groups are stratified in Canada (Pineo 1977), though this ranking has changed over time as groups change their educational or class positions. The culture of lower ranking groups has lower status (Li 1994). Groups with histories of lower status have lower levels of cultural capital relevant to success in schools, so parents in ethnically lower status groups do less “concerted cultivation” than White parents (Cheadle and Amato 2011) and their children have less of the cultural skills useful in school success (Downey 2008). Schools are largely dominated by White culture so, non-white students may have trouble figuring out the institutional rules of the game, and displays of ethnic group culture may be misread by teachers as signs of deviance or low ability (Carter 2003). Lower status groups also have less command of workplace cultural capital and less access to networks useful in getting a good mainstream job.

#### *REQUIRED READING*

TEXT Chapter 4, theories of racialization and oppression; the relevant parts of Chapter 9 (paid work) and 10 (education).

#### *OPTIONAL FURTHER READING*

Carter, Prudence L. 2003. “ ‘Black’ Cultural Capital, Status Positioning, and School Conflicts for Low-Income African American Youth.” *Social Problems* 50: 136-155.

Cheadle, Jacob E., and Paul R. Amato. 2011. “A Quantitative Assessment of Lareau’s Qualitative Conclusions About Class, Race, and Parenting.” *Journal of Family Issues* 32: 679-706.

Douglas B. Downey. 2008. “Black/White Differences in School Performance: The Oppositional Culture Explanation.” *Annual Review of Sociology* 34: 107-26..

Li, Peter. 1994. “A World Apart: The Multicultural World of Visible Minorities and the Art World of Canada.” *Canadian Review of Sociology and Anthropology* 31: 365-391.

Pineo, Porter. 1977. The Social Standing of Ethnic and Racial Groupings.” *Canadian Review of Sociology and Anthropology* 14: 147-157.

Andreas Wimmer. 2008. “The Making and Unmaking of Ethnic Boundaries: A Multilevel Process Theory.” *American Journal of Sociology* 113: 970-1022.

### March 14 Age and Generation, Culture, and Inequality

Age groups (like “teenagers” or “senior citizens”) are status groups with unequal status. The middle aged have the highest status in Canada (Graham and Baker 1989).

McMullin discusses age and inequality at length, but does little on generation – which is powerfully related to culture. I will expand on this in lectures, drawing on Mannheim (1952), and related research. The assigned article discusses how members of a new generation – Toronto high school students – develop musical tastes and cultural orientations in several different subcultures based on intersections of class, ethnicity, and gender. Everman and Turner (2009) combine

Mannheim's theory with Bourdieu's. Lizardo and Skiles give an up to date review of how inequality between different age groups leads young people to both link with and distance themselves from the tastes of older more powerful groups, illustrating the argument with changes in music tastes in recent years.

### *REQUIRED READING*

TEXT Chapter 5, theories of age and inequality, and relevant parts of Chapters 9 and 10; Chapter 7, pp. 128-129, a too brief summary of Mannheim on generations.

### ARTICLE

Julian Tanner, Mark Asbridge and Scot Wortley, 2008. "Our favourite melodies: musical consumption and teenage lifestyles" *The British Journal of Sociology* 59:118-144.

### *OPTIONAL FURTHER READING*

Eyerman, Ron and Bryan S. Turner. 2009. "Outline of a Theory of Generations." *European Journal of Social Theory* 1: 91-106.

Graham, Ian D. And Paul M. Baker. 1989. "Status, Age, and Gender: Perceptions of Old and Young People." *Canadian Journal on Aging* 8: 255-267.

Lewis, Kevin et al. 2008. "Taste, Ties, and Time." *Social Networks* 30: 330-342.

Lizardo, Omar and Sara Skiles. 2015. "Musical taste and patterns of symbolic exclusion in the United States 1993-2012: Generational dynamics of differentiation and continuity." *Poetics* 53: 9-21.

Karl Mannheim. 1952. "The Problem of Generations." Pp. 288-320 in *Essays in the Sociology of Knowledge*. London: Routledge and Kegan Paul.

March 21: Boundaries (NOTE: YOUR ESSAYS ARE DUE IN CLASS TODAY!)

The theme of boundaries (between classes, genders, ethnicized groups, life course stages, and generations) has come up repeatedly in the course so far. Here, we focus on this topic directly, drawing on materials from the earlier parts of the course.

### *REQUIRED READING*

No new required readings this week.

### *OPTIONAL FURTHER READINGS*

Michele Lamont and Virag Molnar. 2002. "The Study of Boundaries in the Social Sciences." *Annual Review of Sociology* 28:167-95. See especially pp.167-177. Very terse, but introduces some key themes in this area of study, and gives quick summaries of work you might like to read.

Michele Lamont and Annette Lareau. 1988. "Cultural Capital: Allusions, Gaps, and Glissandos in recent Theoretical Developments." *Sociological Theory* 6: 153-168. Calls for a focus on boundaries in work in the Bourdieu tradition.

Michele Ollivier. 2000. "Too Much Money Off Other People's Backs: Status in Late Modern Societies." *Canadian Journal of Sociology* 25:441-470. How electricians, professors, and

students draw symbolic boundaries between groups of occupations in Canada.

Michele Ollivier, Guy Gauthier, Alexis Hieu Trong. 2009. "Cultural classifications and social divisions: A symmetrical approach." *Poetics* 37: 456-473. Discusses the mutual influence of social divisions like class and gender, and cultural patterns such as omnivorousness.

#### March 28: Resistance

Much of our course has focused on how inequality is maintained and reproduced, often with the partial consent of those oppressed. But oppressed groups do not always consent or stay passive; various forms of resistance are possible. We will discuss this using several examples, including some Canadian ones.

The articles by Parashak (1997) and by Heine and Young (1997) provide a contrast between areas where native Canadians accepted a Euro-centric form of sports, and areas where they successfully maintained more traditional practices. Wilkes (2004) shows that there is more collective action by people living on reserves with more reason to protest (higher unemployment) and more cultural resources for protesting (more well educated people and/or more people who can speak English or French). Shively (1992) illustrates the value of education in providing Indigenous Americans with the cultural resources to critically examine mainstream misrepresentations of Indigenous people. For visual learners: Google "Reel Indians" for a documentary on Hollywood misrepresentations, and some forms of resistance, made by a Canadian Aboriginal. For those interested in education, the review article by Downey sums up some important work on Black resistance in US schools, and argues that cultural capital is a better explanation for Black/White differences in performance. Banks describes how successful Black people collect art that enhances their positive identities and also actively use strategies that enhance the status of Black art and hence Black people as a status group.

#### *REQUIRED READING*

No new required readings this week.

#### *OPTIONAL FURTHER READING*

Banks, Patricia. 2010. *Represent: Art and Identity Among the Black Upper-Middle Class*. New York: Routledge.

Douglas B. Downey. 2008. "Black/White Differences in School Performance: The Oppositional Culture Explanation." *Annual Review of Sociology* 34: 107-26.

Michael K. Heine and Kevin Young. 1997. "Colliding Identities in Arctic Canadian Sports and Games." *Sociological Focus* 30: 357-372.

Victoria Paraschak. 1997. "Variations in Race Relations: Sporting Events for Native Peoples in Canada." *Sociology of Sport Journal* 14: 1-21.

Shively, JoEllen. 1992. "Cowboys and Indians: Perceptions of Western Films among American Indians and Anglos." *American Sociological Review* 57: 72-734.

Wilkes, Rima. 2004. "First Nation Politics: Deprivation, Resources, and Participation in Collective Action." *Sociological Inquiry* 74: 570-589.

*April 4 In-Class Final Test*

## EVALUATION

- 10% Essay proposal, due January 31
- 25% In-class midterm test, February 14
- 40% Library research paper, due March 21
  - hand in hard copy to room 225, 725 Spadina, before 5 PM
  - submit electronic copy to Turnitin before midnight
- 25% In-class final test, April 4

## YOUR ESSAY

Your essay **MUST** be suited to this particular course. It must discuss connections between culture and inequality. You could ask “how does location in one or more forms of inequality affect the kinds of cultural profiles that people develop?” For example, what are some cultural differences between men and women and how do these develop? OR, you could ask “how do cultural repertoires affect some kind of inequality?” For example, how do the cultural differences between females and males lead to gender inequality in work? The first half of the course gives many examples of such questions for class inequality. If you are more interested in gender, ethnic, or age inequality, read ahead in the course readings for this topic, and do some library research on possible topics. There are endless possibilities – and choosing one that is especially interesting for YOU is both a real challenge and a real opportunity.

One way to get started is to read ahead as much as you can and spot a course topic you find especially interesting, then start an electronic literature search to find some very recent work in this area. It is always best to find something very recent first, since it will cite most of the relevant earlier work, and you will get up-to-date quickly. Search scholarly journals using a popular data base like Sociological Abstracts; do not rely on non-scholarly internet sources like Wikipedia. Then decide on something you would like to explain, look for literature on this, and construct your own argument to explain it, incorporating BOTH some readings from our course and new ones you have found for yourself.

There will be more class discussion of suitable kinds of essay topics. You will also get a chance to try out your ideas, and get feedback, in your essay proposal.

Maximum length of text of your essay (not including your reference list or tables or figures if any): 10 pages, double spaced, 1" margins, 12 point or larger type.

**HAND IN YOUR ESSAY** by March 21, both in hard copy and as a submission to Turnitin (see below). You may hand in the hard copy in the 200 level courses drop box in room 225, 725 Spadina, which is open Monday - Friday 9 AM - 5 PM. You may NOT submit your essay by fax or e-mail and you may NOT hand it in to the sociology department Your Turnitin copy is on time if submitted before midnight of March 21.

We will make every effort to return the essays at the end of the final test.

We have only 12 weeks, so you need to start NOW. Read ahead, do some exploring. It is highly advisable (though not required) to send me an e-mail briefly sketching a possible topic; include a starting reading list if possible. I will provide feedback for any such e-mails I get by January 24, and will do my best for those I get by January 27.

#### YOUR PROPOSAL

Your proposal briefly outlines your topic, what you want to explain, and what explanations you will examine. Maximum length of text: 2 pages, double spaced, 1" margins, 12 point or larger type. You will also include your starting list of the readings you plan to use. You should plan to use at least three or four course readings and several that you find for yourself through library research. Your proposal should indicate HOW you are going to use these readings. The list of readings is not part of the two page limit for your proposal. We will return the proposals to you with comments and suggestions for developing your essay.

HAND IN your essay proposal in class or in Room 225 January 31. You may NOT submit your proposal by fax or e-mail and you may NOT hand it in to the sociology department.

You do not submit the proposal to Turnitin, only the final essay.

We will make every effort to return your proposals at the end of your mid-term test.

#### YOUR ESSAY AND TURNITIN

As well as handing in a hard copy of your essay, you must submit an electronic copy of your essay to Turnitin.com by March 21. Please note the following paragraph carefully:

“Normally, students will be required to submit their course essays to Turnitin.com for a review of textual similarity and detection of possible plagiarism. In doing so, students will allow their essays to be included as source documents in the Turnitin.com reference database, where they will be used solely for the purpose of detecting plagiarism. The terms that apply to the University's use of the Turnitin.com service are described on the Turnitin.com web site”.

Here is a link to instructions for students on how to use Turnitin:

<http://www.teaching.utoronto.ca/teaching/academicintegrity/turnitin/guide-students>

Assignments not submitted through Turnitin will receive a grade of zero (0%), unless a student instead provides sufficient secondary material (reading notes, outlines of the paper, rough drafts of the final draft, etc.) to establish that they paper they submit is truly their own. Students wishing to use this option must declare their intention to Professor Erickson and meet with her to set up a schedule for submission of work in progress, at least one week before the essay proposal is due.

#### DO NOT PLAGIARIZE

Be careful to avoid plagiarism. That is, do not copy words from someone else's writings and present them as your own. If you include someone else's words, use quotation marks and give proper references. It is NOT enough to just include your source in your list of references. Plagiarism is a serious academic offense with very heavy penalties (see the Academic

Handbook).

See also the section “More on academic integrity” below.

### LATE ESSAY PROPOSALS

Late essay proposals will NOT be accepted, whatever the reasons for the lateness.

### LATE ESSAYS

Penalty for lateness: 10% of the maximum grade for every weekday late. For example, if you submit your essay on March 22 (one day late) and get a grade of 80%, you will lose 10% and get a grade of 70%. These are heavy penalties, so – don’t be late! The maximum penalty is 100% of your grade, for papers 10 or more days late.

### MISSED TESTS

If you do not write a test at the scheduled time, you will get a grade of zero.

### PERMISSION FOR LATE SUBMISSIONS AND MAKE-UP TESTS

If you have acceptable reasons concerning things beyond your control, you may apply for permission to write a make-up test or hand in your essay late. You must have a very good reason, and you must be able to document it.

The most common reason is ill health that makes it impossible to write the test at the scheduled time, or a period of ill health that makes it impossible to complete your essay on time. You must supply a duly completed Verification of Student Illness or Injury form (available at [www.illnessverification.utoroto.ca](http://www.illnessverification.utoroto.ca)). This form may only be completed by a physician, surgeon, nurse practitioner, dentist or clinical psychologist. NO other medical documentation will be accepted. A doctor’s note is NOT sufficient. Submit the form to the instructor in a sealed envelope addressed to the instructor, in class or during the instructor’s office hours. Please note that it is your responsibility to work ahead on your essay, so a minor short illness days before the due date is not an excuse for lateness.

In case of personal or family crisis, get a letter from your registrar. College registrars are very experienced, very discreet, and there to help you. A letter from your registrar should also be submitted to your instructor in a sealed envelope addressed to the instructor, during class or during the instructor’s office hours.

Submit your documentation to your professor only, not the TA or the Sociology Department.

Unacceptable reasons include: (1) “It is the end of term and I have so many tests and assignments.” So does every other student! And you knew this was coming; it is your responsibility to work ahead. (2) “My family has booked me in for a vacation/my sister’s wedding in a foreign country/ other trips or occasions.” It is your responsibility to show up for your academic work, including lectures, tests, and handing in essays. (3) “My computer crashed.” It is your responsibility to work ahead and to back up your work. (4) “I got stuck in traffic, my car broke down, etc.” It is your responsibility to show up on time.

### DATES FOR MAKE-UP TESTS

Dates will be arranged when we know who is entitled to write a make-up test and when

they can do so. To make this easier, send me an e-mail asking for a make-up test and indicating when you are able to write one. In the week following the week of the test.

#### GETTING HELP IN WRITING YOUR ESSAY

Please remember that your college has a writing lab with lots of experience. These labs are always very popular and very busy, so you need to make appointments well in advance.

#### MORE ON ACADEMIC INTEGRITY

The University of Toronto treats cases of academic misconduct very seriously. Academic integrity is a fundamental value of learning and scholarship at the University of Toronto. Participating honestly, respectfully, responsibly, and fairly in this academic community ensures that your University of Toronto degree is valued and respected as a true signifier of your individual academic achievement.

The University of Toronto's Code of Behaviour on Academic Matters outlines the behaviours that constitute academic misconduct, the processes for addressing academic offences, and the penalties that may be imposed. You are expected to be familiar with the contents of this document. Potential offences include, but are not limited to:

In papers and assignments:

- Using someone else's ideas or words without appropriate acknowledgment.
- Submitting your own work in more than one course without the permission of the instructor.
- Making up sources or facts.
- Obtaining or providing unauthorized assistance on any assignment (this includes working in groups on assignments that are supposed to be individual work).

On tests and exams:

- Using or possessing any unauthorized aid, including a cell phone.
- Looking at someone else's answers.
- Letting someone else look at your answers.
- Misrepresenting your identity.
- Submitting an altered test for re-grading.

Misrepresentation:

- Falsifying or altering any documentation required by the University, including (but not limited to) doctor's notes.
- Falsifying institutional documents or grades.

All suspected cases of academic dishonesty will be investigated following the procedures outlined in the *Code of Behaviour on Academic Matters*. If you have any questions about what is or is not permitted in this course, please do not hesitate to contact me. If you have questions about appropriate research and citation methods, you are expected to seek out additional information from me or other available campus resources like the College Writing Centers, the Academic Success Centre, or the U of T Writing Website.

#### STUDENTS WHO NEED ACCOMMODATIONS

Students with diverse learning styles and needs are welcome in this course. In particular,

if you have a disability/health consideration that may require accommodations, please approach Accessibility Services at (416) 978 8060; [accessibility.utoronto.ca](http://accessibility.utoronto.ca).

Accommodations include getting a volunteer note-taker and writing tests under special conditions.

Do not approach your professor or TA about accommodations. Accessibility services has the necessary expertise, and they provide full confidentiality, so your privacy is protected.